

## Training set for new member effectiveness

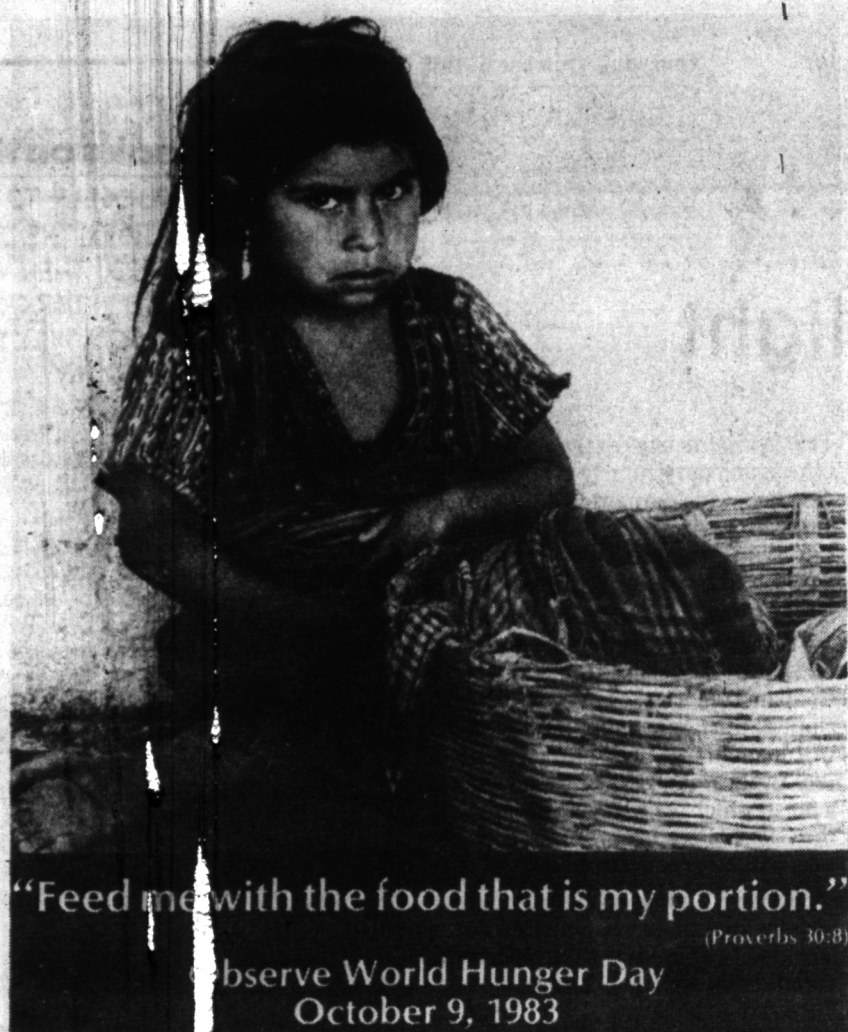
Sunday morning several people walk the aisle—two transferring membership from Baptist churches in other cities, and two for baptism including one from another denomination and one a new Christian.

Now where do they go? Do these new members enter a church knowing everything they need to know to be effective members? This is not usually the case.

To remedy this, the Church Training Department of the Mississippi Baptist Convention Board is sponsoring a first time ever conference on "Ministry to New Church Members."

Stated purpose of the conference is to explain "resources available to train new converts and new church members in living the Christian life." Some of the materials to be discussed include the Survival Kit for New Christians (for several age groups); the Equipping Center Module "Learning and Serving," and "Decision Counseling Guide."

(Continued on page 3)



## Only second meeting

# PAC infighting continues

By Dr. Martin

NASHVILLE, Tenn. (BP)—The role, responsibilities, and function of the Southern Baptist Public Affairs Committee were discussed by the 15-member committee during a September meeting.

The meeting is only the second time in recorded SBC history the PAC has met. Traditionally, its role has been interpreted as being the means through which the Southern Baptist Convention names representatives to the Baptist Joint Committee on Public Affairs and funds the work of the BJCPA.

The BJCPA, a coalition of nine Baptist

bodies focusing on separation of church and state and religious liberty, has been involved in increasing controversy, most of which centers on BJCPA opposition to a proposed constitutional amendment on prayer in the public schools.

The meeting was called by Sam Currin of Raleigh, N.C., who was elected a member and chairman of the PAC during the 1983 annual meeting of the SBC. Currin, a former aide to U.S. Sen. Jesse Helms, R-N.C., said he believes the PAC should have frequent meetings to talk about the Southern Baptist perspective on issues. I think the

people are demanding it. Rank and file Southern Baptists want us to meet and at least give the perception we care about them and are representing them.

Currin, SBC President James T. Draper, Jr., and Albert Lee Smith of Birmingham, were critical of the BJCPA. Draper noted: "I think we need a Baptist Joint Committee but the feeling is that the committee is insensitive... that only one viewpoint is represented."

Smith, who served one term in the U.S. Congress, said "Southern Baptist

## Mississippians visit Russia

# "None of us will ever be the same again."

Baptist Christians in Eastern Europe are alive and growing in spite of very difficult circumstances. This is the report of 12 Baptist leaders, 10 from Mississippi and two from North Carolina, who recently returned from a three-week visit to seven socialist countries in which Baptists are actively at work.

The unusual trip was made in response to an invitation from Baptist leaders in the Soviet Union, Poland, Czechoslovakia, Hungary, Romania, Bulgaria, and Yugoslavia. A representative from the European Baptist Federation or one from the Baptist World Alliance accompanied the group at all times.

"Lengthy dialogues and inspiring worship services occupied most of the time," reported Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, one of the participants. Along with Kelly and his wife Marjorie were Mr. and Mrs. Owen Cooper of Yazoo City, Mr. and Mrs. Charles Pickering of Laurel, Mr. and Mrs. W. W. Walley of Waynesboro, and Mr. and Mrs. Ingram Foster of Prentiss. The North Carolina couple was Mr. and Mrs. Harold Causby of Shelby.

"Perhaps the best way to describe what we saw and felt," commented Kelly, "is to capsule in words the inde-

libable sights and sounds we brought home with us. Some of these he recalled were:

- 2000 believers overflowing a building designed to accommodate fewer than half that number.
- Twelve golden brown loaves of bread, broken by hand, and served along with the fruit of the vine in ancient gold and silver chalices to commemorate the Lord's Supper.
- Hundreds of believers standing in aisles and against the walls for two hours to receive the bread and cup from the deacons.
- Eyes too filled with tears to focus on hundreds of handkerchiefs being waved as the worshippers sang "God Be With You 'Til We Meet Again."
- The classic beauty of the world's only Baptist Cathedral and the sight of a brand new structure added to another old and lovely church.
- Fellowship meals around the table with Christians who had stood in long lines and saved their food for weeks to share with their Western visitors.
- Radiant faces of people in joyous song without the aid of hymnbooks; choirs which sounded both ethereal and professional; the Hallelujah Chorus played by a large mandolin orchestra.

(Continued on page 4)

## Conservative churches consider association

By Tom Miller

LYNCHBURG, Va. (BP)—A small group of Virginia pastors is studying the possibility of forming a new non-geographical association of "conservative churches."

Their spokesman, Arthur B. Ballard Jr., of Old Forest Road Baptist Church in Lynchburg, Va., said they are "not leaving the Southern Baptist Convention; not going independent. We can be dually aligned with the associations we are now in."

SBC President Jimmy Draper's reactions on page 3.

A three-hour service of "freedom in autonomy" was held Sept. 26 at Old Forest Road Church. Robert Witty, founder and chancellor of Luther Rice Seminary in Jacksonville, Fla., and Paige Patterson, president of Criswell Center for Biblical Studies, Dallas, were principal speakers.

In preliminary remarks Ballard listed five things "we can expect to do" if a new association is formed: "One, we can speak with a united conservative voice; two, we can sponsor a conservative newspaper in Virginia; three, we can speak out on moral issues such as abortion, prayer in schools, pornography, the direction of

the hierarchy in the SBC; four, we can use the association's money for evangelization and starting churches in areas where Baptists are weak rather than in associational administrative overhead; five, through revivals and crusades, we can reach the lost in Virginia."

Ballard said a study committee, made up of eight pastors and 16 laymen will study why an association is needed, guidelines for a fresh new work, recommend a name for the association, poll local churches as to interest, plan the next meeting, enter into correspondence and report back at a Nov. 21 meeting tentatively set for Old Forest Road Church.

During the "freedom in autonomy" service, Patterson urged a "sweetness of spirit" among conservatives. "So often conservatives have been ugly," he said. "Let your voice be heard but speak in love. You can't do God's business in the devil's way."

He told the estimated 175 persons attending: "Orthodoxy for the sake of orthodoxy isn't worth very much, but on the other hand the failure to be doctrinally orthodox is interdiction to the cause of evangelism and worldwide missions. Where orthodoxy fails, missions fail." (Continued on page 3)

The

# Baptist Record

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## Foreign missions

# Mississippi will host appointment service

Mississippi Baptists will host what may become the largest gathering of Baptists in state history when an anticipated 12,000 convene for the Southern Baptist Foreign Mission Board appointment service in the Gulf Coast Coliseum in Biloxi, Apr. 10, 1984.

The service will include music by a chorus of more than 1,000 voices from churches across the state. A parade of flags from the 101 countries where more than 3,000 foreign missionaries serve will be a highlight of the evening. And a number of the missionaries being commissioned will bring brief testimonies.

The appointment service is a part of the semiannual meeting of the Foreign Mission Board, the 83 members of which will be convening in Biloxi, Apr. 9-11.

Working committees of the FMB will begin meeting at 2 p.m., Apr. 9. That evening representatives from the Mississippi Baptist Convention Board

will host Foreign Mission Board members and staff for dinner.

Working committees will again meet Apr. 10, morning and afternoon. Then the appointment service, open to the public, will be that evening, beginning at 6:45 p.m. A full Board meeting the next morning will also be open to the public. Then the Board will adjourn.

The Foreign Mission Board has been scheduling appointment services across the country since 1969 in an attempt to help involve people geographically distant from Richmond, Va., where the FMB is located.

David Spencer, pastor of First Church, Long Beach, and attendance committee chairman for the service, reports that the service should attract a number of youths and young adults who "may feel the strong hand of God leading them to become missionaries." So special invitations are being made to pastors, ministers of youth,

and R.A. and G.A. leaders to bring groups to the service.

The appointment service was held this year in Indianapolis, where 30 commitments for missions were made at the service. In 1982 in Birmingham, 107 commitments for missions were made.

Frank Gunn, pastor of First Church, Biloxi, is committee chairman for the event.

## Lull comes after nights in basement

By Bill Webb

NICOSIA, Cyprus (BP)—Heavy shelling near the Arab Baptist Theological Seminary overlooking Beirut prompted Southern Baptist missionaries to sleep in basements prior to the Sept. 26 truce in Lebanon.

Finlay Graham, Middle East Associate for the Foreign Mission Board, said all the missionaries are safe, though they reported shells dropping in some areas near the seminary at the rate of one every five seconds during some of the heaviest shelling.

Isam Ballenger, director for Europe and the Middle East, said shell fragments shredded laundry on the backyard clothesline of missionaries Emmett and Lanell Barnes a few days ago. The Barnes are from Poios, Mo., and Chilress, Ark.

Services in most Baptist churches are continuing as usual and attendance has been high at several. "People seem to be ready to meet for prayer and mutual support," he said. A week before the truce, Baptists joined other evangelicals in a day of fasting and prayer.

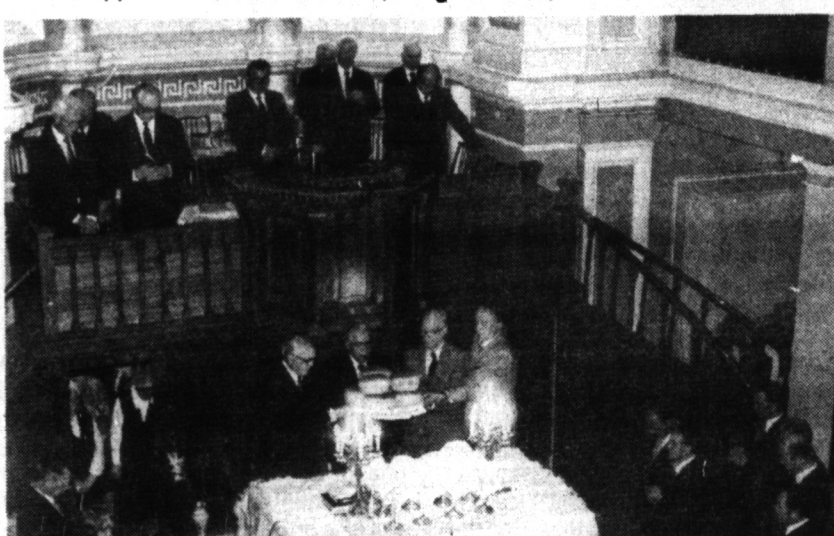
"The people in Lebanon are very, very discouraged," Graham said. "Businessmen are not even trying to promote their wares. Banks are almost at a standstill. Even the usual procedure of determining daily interest on accounts is not being followed."

Missionaries in Monsouriyeh, where

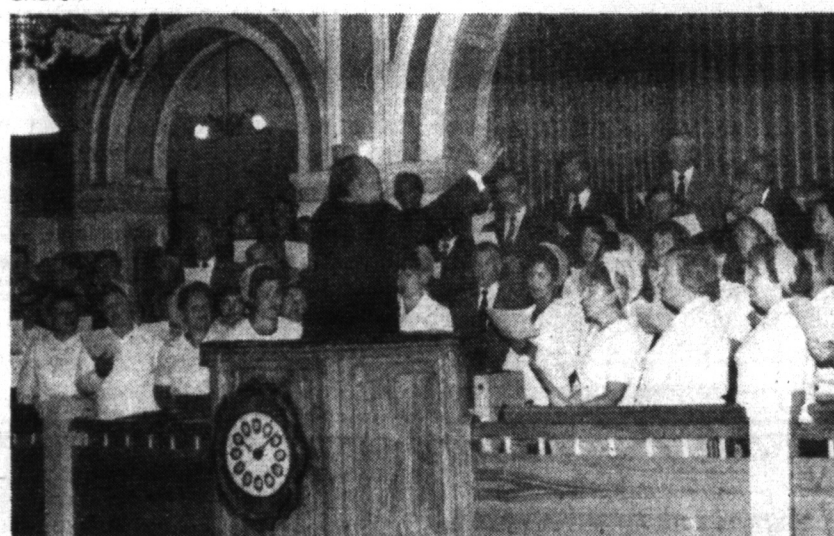
(Continued on page 3)



Worshippers stand in Moscow Baptist Church. (Photos by Charles Pickering)



Visitors from Mississippi participate in Lord's Supper observance in the Moscow Church.



The choir sings hymns in the Moscow Church.

## Clarke College notes 75 years of service

More than 300 alumni, friends, and students of Clarke College gathered Sept. 17 for a special day of celebration in honor of the 75th anniversary of the college.

The anniversary program began at 9:30 a.m. in the recital hall of the Lott Fine Arts Building. Mrs. Evelyn Williams, director of alumni affairs, gave the official welcome to guests and recognized alumni by decades. Lewis Nobles, Mississippi College president, then gave special recognition to several individuals and groups.

Several groups were recognized who had adopted special projects throughout the year. A group of alumni from the Philadelphia area, organized by Mr. and Mrs. Grady Suttle, raised money to replace the library roof. They also organized a work group to spend a day working on the campus.

Jimmy Knight, an alumnus of 1972, organized two work groups from the Laurel area who came by and painted in the men's and women's dorms.

A third group from Pascagoula was also recognized for their painting of the interior and exterior of the library.

John T. Carter, son of the late John Carter, former President and faculty member at Clarke, gave the Alumni Response. Carter, who is a faculty member at Sanford University, encouraged the alumni to show greater support of the college and to plan for the future by supporting programs and services of Clarke today.

Congregational singing was led by S. W. Valentine, an associate pastor of Calvary Baptist church, Jackson, who led the choir at Clarke on a volunteer basis when he attended.

Following the singing, James Read, chairman of the Division of Social Sci-

ences, addressed the guests on the topic of "The Spirit of Clarke College: A Demonstration of Faith." Read stressed that the uniqueness of Clarke can be attributed to the concern of the college for the development of the total individual. He stated that the aim of the college is to provide an atmosphere where a student can reach his or her potential intellectually, emotionally, and spiritually.

Following Read's address, the Trailsmen provided special music. The group was composed of Jimmy Knight, an evangelist from Laurel; Graham Boutwell, a teacher from Fort Walton Beach, Fla.; Ronnie Cottingham, music evangelist from Agricola; Randy Whitlock, a pastor from Collins and Benny Still, a church musician from Woodville. The Trailsmen had not sung together since they were students at Clarke in the

(Continued on page 3)

## Second tabloid trial issue set

The issue of the Baptist Record dated Oct. 20, 1983, will be the second of two experiments in format change for the weekly newspaper.

The first, dated Aug. 25, drew hearty approval. The only complaints related to a smaller type size necessitated by special processing for the trial tabloid runs.

Editor Don McGregor noted that should the Baptist Record move to tabloid size permanently, the type size would be the same as in the full size issues.

## What's Inside?

Editorials by Don McGregor, Page 2

Cooperative Program in spotlight

Dollars for the hungry

Faces and Places by Anne McWilliams, Page 2

Dayspring

SBC time capsule filled, Page 3

Jewish Baptist dialogue, Page 5

# Editorials

by don mcgregor

## Cooperative Program in spotlight

Perhaps it is significant that at the Southern Baptist Convention Executive Committee meeting just prior to Cooperative Program month in October the wheels were put in motion by the Executive Committee for the 15-year emphasis called Planned Growth in Giving.

Cecil A. Ray, now the general secretary-treasurer of the Baptist State Convention of North Carolina, was elected as the national director for Planned Growth in Giving and will begin his tenure on Jan. 1. Ray will maintain an office in Raleigh, N.C., where he now lives, and travel to Nashville for staff planning conferences.

A 15-member national task force was named, and three ex officio members bring the total to 18. The ex officio members are W. Dewey Presley, chairman of the Executive Committee; Harold C. Bennett, executive secretary-treasurer of the Executive Committee; and A. Rudy Fagan, executive director of the SBC Stewardship Commission. Members of the task force were announced last week. There are no Mississippians on it.

Planned Growth in Giving is a plan

to be implemented nationwide that will be aimed at encouraging churches to increase giving to local, state, national, and international causes throughout the remainder of the century.

The aim will be to increase total Cooperative Program giving nationwide from the present rate of \$125 million to \$1.2 billion.

The Mississippi Baptist Convention Board has already elected a state director for Planned Growth in Giving. He is Julius Thompson, consultant in the Stewardship and Cooperative Program Promotion Department.

These are good moves by Mississippi Baptists and by Southern Baptists.

First, it has long been recognized that Southern Baptists are just barely scratching the surface when it comes to giving. That doesn't mean that there is no one giving sacrificially, for indeed some are. It does mean, however, that most Southern Baptists are giving far below their potential. There needs to be some program that would generate the concern that would cause those who are less than generous in their giving to have a new vision of what they

need to do and what could be accomplished if they did make giving a priority.

Second, in these years of Bold Missions there must be a dramatic increase in giving if the goals of Bold Missions are to be accomplished in any measure at all. There are more people in training in the seminaries than ever before. The Lord has a place to use them in pursuing the goals of Bold Missions. But there has to be financing, to accomplish the task.

Third, the story of the Cooperative Program and its ministry must be told and retold again and again so that every generation will know why it came into existence and what purposes it is designed to accomplish. New Christians will not know unless someone tells them. But it is not an automatic thing. There must be plans and programs for their education.

Remember, October is Cooperative Program month. It need not be something that is announced and forgotten about. The month needs to be a time of testimony and education. Every Southern Baptist needs to have a thorough knowledge of the concept and purpose of the Cooperative Program.

This is vital to our continued missions efforts and particularly vital now that we are trying to increase those missions efforts to the point of providing a Christian witness to everyone in the world by the end of the century—the Bold Missions goal.

Further plans are in the works for Mississippi Baptists in the realm of the Cooperative Program. The Mississippi Baptist Convention in November will launch The Year of the Cooperative Program in 1983-84. This will be a year in which we will give attention to the Cooperative Program in whatever way will be productive.

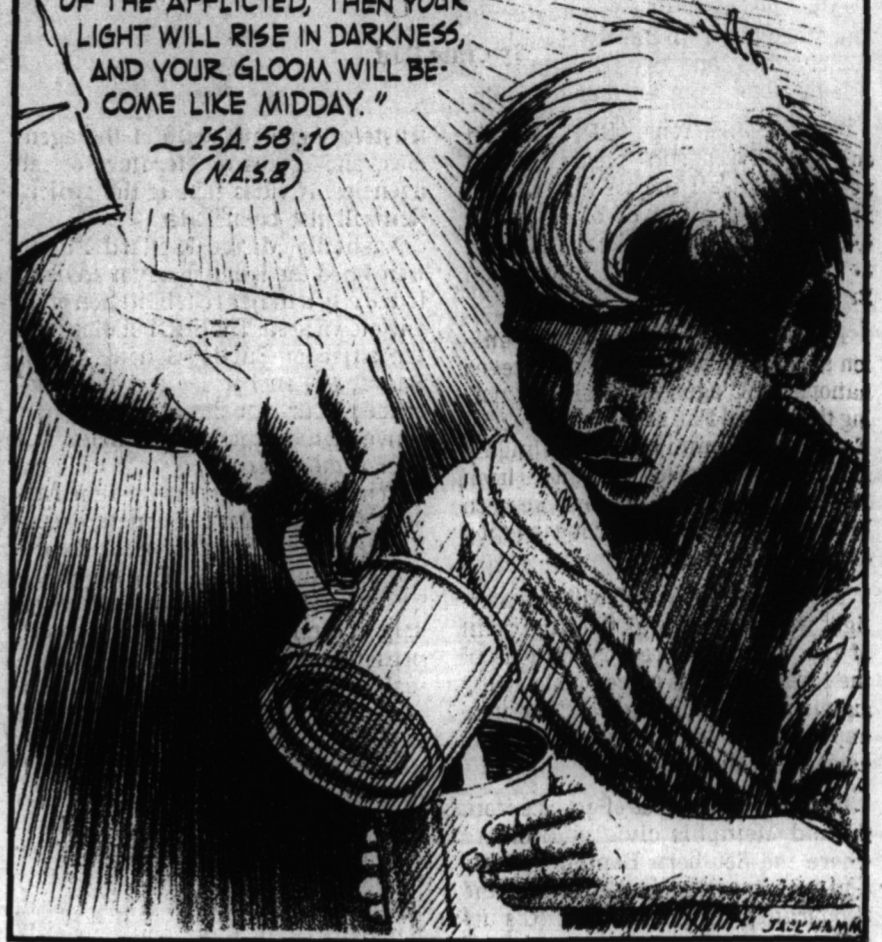
Southern Baptist cooperation is voluntary, but it is responsible for a worldwide ministry that defies description by anyone but those who understand it because of involvement. The Cooperative Program is voluntary on the part of every individual, church, and convention that cooperates. But it is the lifeblood and totally necessary for a continuation of the ministry.

In these times of emphasis on the Cooperative Program, we must not forget to tell those who haven't heard and encourage those who have.

## God Speaks on the Subject of Giving

"IF YOU GIVE YOURSELF TO THE HUNGRY, AND SATISFY THE DESIRE OF THE AFFLICTED, THEN YOUR LIGHT WILL RISE IN DARKNESS, AND YOUR GLOOM WILL BECOME LIKE MIDDAY."

ISA 58:10 (N.A.S.B.)



## Faces And Places

By Anne Washburn McWilliams

### Dayspring

Spilman Auditorium, Ridgecrest, N.C., Sept. 30, 7 p.m.: On the enormous screen before our eyes, a red ball of sun rises slowly from the horizon and in the light of its beams a morning glory unfurls, in simple but striking beauty.

Pictures of people flash across the screen—a hungry child, a war-weary refugee, an alcoholic, a dope addict—the tired, the sick, the troubled—and a voice reads from Luke (1:78-79), saying that through the tender mercy of our God, "the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Women—I and 2,799 others—stand to sing praises to our compassionate and loving God, to our Creator and Redeemer. "Let the nations now rejoice! Jesus saves! Jesus saves!"

This is Dayspring, a first time for this type of national meeting. It has been in preparation for three years, by personnel of the Foreign Mission Board, Home Mission Board, and Woman's Missionary Union, SBC. All these hundreds of women have come together because they want to use their own unique talent and gifts in creative lifestyle evangelism, and to be involved in spiritual awakening.

Inside the cover of the program I read, "As the dayspring brings light and life to the morning glory, the Holy Spirit gives light and life to those who know him." We want to be pictures of Jesus, our "light and life," for the world to view. Jeanette Clift George, leading the Bible studies, puts it this way, "When our eyes are focused on Jesus, and we are aligned with God, then and only then, can we become clear, sharply focused pictures of Christ."

For me, and I know for most of the others who went, this meeting will always be one of those events that stands in relief against ordinary run-of-the-mill happenings.

A bonus for me was the fellowship with 18 women from my church (Morrison Heights, Clinton) and one from First, Belzoni. They were Jan Cossitt

(the driver and our minister of activities), Joy Stewart, Marjean Patterson, Ruth Ainsworth, Dot Shute, Barbara Prevost, Nan Robbins, Kat Crawford, Sally Baker, Elizabeth Station, Jannis Gilstrap, Nancy Taylor (assistant driver), Mary Briggs, Charlotte Walters, Pat Green, Mary Jo Stanaland, Margaret Carmean, Jo Jones, and Jo's friend from Belzoni, Pat Roberts. Enroute in a mini-bus, we spent a night in Chattanooga and took the scenic route from there. At Dillsboro, N.C., we ate lunch at Jarrett House, famous for its country fried ham and the 2,000 to 3,000 hot biscuits cooked there every morning for their tourists to eat with honey.

When we stopped at one service station, the attendant, a man, was so enchanted by the busload of women that he washed the windows all the way around, to get a better view from the outside.

Sunday we drove all the way back, from noon EST until nearly 2 a.m. CST. (Sleep was one item left off our itinerary.)

We had only one minor accident—Charlotte got hit on the head with a Bible. In a fight? No. Someone accidentally dropped it from the balcony—a good distance. I'm sure it hurt, but she says she's fine now.

Before we left Sunday morning, our group met to pray at Johnson Springs, the one place that still looks like Ridgecrest did when I first saw it in 1950, a place where so many thousands have sat and talked with God: the clear stream, the rhododendrons, the rustic benches. (I'll tell more about the program next week. One speaker said, "Witnessing is spiritual spillage, overflowing love. Witnessing is something we do as we go, not just something we go to do." This weekend was not just something to remember, but something to put into practice. And not under our own power. "The dayspring from on high hath visited us.")

Sunshine filtered through yellow leaves high above; two chubby little birds flew from tree to tree, reminding me of Ellen Roweton's song the day before: "His eye is on the sparrow, and I know I know—he watches me."

## Letters to the Editor

### A caring church

Editor:

Recently we have read many articles in the Baptist Record on "pastor firing." Our hearts are broken for these pastors and their families. However, we wanted you to know that there are still churches, namely, Oakcrest Church, Pensacola, Fla., that love and uphold their pastor through good times and bad. My husband, Overl Oglesbee, is the pastor.

In 1976 our house burned when struck by lightning. At that time our church and many churches in our association as well as former churches (Trinity Church, Biloxi, Miss.) he pastored in other states responded in a marvelous way.

On Dec. 23, 1982, my husband suffered a stroke. Surgery was performed to remove the blood clot in his neck, and for four days the doctors could not give us any hope for his recovery. For the next few weeks our people and other pastors sat with us, brought us food, and prayed with us. Our church gathered a generous love offering to help with medical expenses. Slowly, but surely, the pastor has improved, but unable to preach. The church secured a supply preacher and voted that my husband continue as pastor until his retirement in December.

Our church has shown us and churches in our association real Christianity in action. We praise God for

Oakcrest Baptist Church and their love for us.

Pearl S. Oglesbee  
Pensacola, Fla.

Thank you for that testimony. There are, of course, many more churches with like spirit.—Editor

### Pay for nuclear protest

Editor:

I am writing concerning a recent article in the Baptist Record about a missionary couple in California who served jail time for nuclear protest.

The article stated that the Home Mission Board pays 43 percent of the Lowders' salary and that, when arrested, they gave their name as "Southern Baptist Convention." Although HMB administrators said the action of the Lowders does not represent the position of HMB, Lowder stated he had received no reprimand from HMB for his actions.

I assume the Lowders were on the payroll at the time of their protest and for the time they opted to serve in jail rather than to pay a fine.

The Lowders have the privilege of their personal opinions and actions, but I do not believe they should be paid by HMB for the time they were involved in this action.

Joe Houston  
Raleigh

## Dollars for the hungry

The word is that 50 percent of the inhabitants of the world go to bed hungry every night. That is hard for most of us to comprehend; for if we are hungry at bedtime, we are able to take care of that discomfort without too much thought or effort.

While we have our plenty without need to worry about its being available, in many places on earth there just isn't enough to go around and little prospect for any improvement in that condition. That is the worst agony of all. The pangs of hunger are bearable if the hungry can know that they are caught in a temporary situation. The realization that there is no hope of

change is devastating. I know this from experience.

World Hunger Day among Southern Baptists is Oct. 9. It was established by the Southern Baptist Christian Life Commission to call attention to the hungry of the world and promote the doing of something about their conditions. Not much will be done, however, if we simply make mental note of the day on the calendar and then push it from our minds in order to dwell on something that seems to us more urgent than a hungry person halfway around the world.

But we are a part of the problem. We have more than we need; and in order

for that imbalance to be corrected, we are going to have to do something. A few dollars in the collection plate from each of us will help tremendously. We need, however, to do something to get the food from here to there or to provide ways for the food to be produced there; and it might take many dollars.

And there is a reminder that the "there" may not be too far away in many cases. There are people in this nation, there are people in Jackson, Miss., who have no home, who have no means of livelihood, and who live with hunger. It is difficult for most of us to imagine sleeping on the streets or in whatever shelter can be found and liv-

ing day by day on hand-outs. But it is happening in our nation and in our state. But there are hungry in many parts of the world who do not even have hand-outs to hope for.

Southern Baptists are doing something about the world's hungry through our two mission boards. Upper Volta is an example where a dam was constructed to impound water to make it possible for crops to grow. Mississippian Larry Cox is an agriculture missionary there and is involved in the project. It needs to be repeated in many places over the globe. It will take a lot of dollars.

### Guest opinion . . .

## Our response to the hungry

By Paul Griffin Jones II

Sunday is World Hunger Day throughout the Southern Baptist Convention. This is an ideal opportunity for churches of the Mississippi Baptist Convention to consider what their response should be to the needs of a hungry world. The fact that every day 40,000 persons around the world die of starvation, the fact that 30,000 of these who die each day are children, and the fact that the response of God's people to meet the needs of the hungry and the afflicted is the second most prevalent theme of the Old Testament (second only to the prohibition to idolatry) should be sufficient reason for the Christian community to realize that it has a mandate both from the cries of a hungry world and the commands of

scripture to be involved in the feeding of a hungry world.

Such questions as "What can one person do?" or "If they would simply work harder, wouldn't they have food to eat?" do not address the real problem that over one-half of the world's peoples face each day.

For many, because of lack of concern by political or religious leaders, enough food to simply dull the always present pangs of hunger is not available. And so the church must begin to respond to the biblical mandate and to meet our responsibility to feed and clothe those who do not have the resources themselves. It is James who reminds us, "If a brother or sister is

ill-clad and in lack of daily food, and one of you says to them 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (James 2:15-17).

We are also reminded by our Lord himself that in the final day of judgment our ministry to those who hunger and who have not the basic necessities of life will be considered by our Lord. "Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me,' and they

will go away into eternal punishment, but the righteous into eternal life" (Matthew 25:44-46).

Each church in the Mississippi Baptist Convention was mailed a Hunger Packet early in August. The materials in the packet provided both educational insight and biblical resources for a church's response to the problem of world hunger. The world is hungry for both physical and spiritual food. Can we on World Hunger Day again affirm that we believe and will obey the biblical teaching to truly feed a hungry world?

Paul Griffin Jones II is executive director of the Mississippi Baptist Christian Action Commission.

### Guest opinion . . .

## "Feed me with the food that is my portion"

By W. David Lockard  
(Proverbs 30:8)

"Feed me with the food that is my portion." This earnest prayer from Proverbs represents the general Bible teaching that food is one of God's good gifts. God created this earth with enough resources to provide for everyone's "portion." His calculations are accurate, and his provisions are adequate. The inequities which lead to hunger and starvation are caused by selfishness, ignorance, and indifference.

What is "my fair portion"? As Americans we consume between 30 and 35 percent of all the world's resources, although we total only six

percent of the world's population. Surely this is more than our portion. We are taught to pray for "our daily bread." Most Americans do not know what it is to pray for daily bread. More tragically, we often are not even grateful for the plenty with which we have been so richly endowed.

A Peace Corps worker writes about a village gripped by extreme poverty and chronic hunger. Autopsies on very young children revealed roots and dirt in their stomachs. Surely roots and dirt are not their portion.

A picture of world hunger in 1983 can be illustrated by imagining 10 children at a table laden with food. The three healthiest load their plates with large portions, including most of the meat, fish, milk, and eggs. These three eat all they want and throw away the left-

overs. Two other children get just barely enough to meet their basic requirements. Of the remaining five, three—sickly, nervous, apathetic—manage to stave off hunger temporarily by filling up on bread or rice. The other two cannot do even that. One dies from dysentery and the second from pneumonia, which they are too weak to ward off.

In 1976 Congress adopted a "Right-to-Food" resolution, declaring the right of every human being to a nutritionally adequate diet. In 1978 the Southern Baptist Convention approved a Declaration of Human Rights, which challenged Baptists to honor the God-given and Bible-based right of each individual to have food.

How can we feed the desperately hungry people who also have their

rights to God's world and resources? A good first step is to observe World Hunger Day on Oct. 9, 1983. Through this Southern Baptist Convention emphasis, Southern Baptists can become more sensitized to the needs of the world's hungry, and begin to answer difficult questions with compassionate action.

"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 John 3:17-18).

W. David Lockard is director of organization for the Christian Life Commission of the Southern Baptist Convention.

## Book Reviews

**JOYFUL LIVING IN THE FOURTH DIMENSION** by Charles L. Allen (Fleming H. Revell, \$8.95, 156 pp.) Allen is pastor of the First United Methodist Church in Houston, Tex., and the author of at least 30 books. In this newest one he says that life's meaning does not come from its length, or from the width of bonds with others, or from the depth of a person's experiences, though all of these are important. But, he says, life needs a fourth dimension—"the height of our hopes, goals, and ideals. That's where God's plans for our lives come in!" Among the wise and practical lessons he presents are "seven results of an acquaintance with God; four principles of receiving what you ask for; four

ways to overcome an inferiority complex; seven things enthusiasm will accomplish; three positive steps for effective prayer; four reasons why accepting God's will gives peace; six truths to remember when in trouble; and three ways to stay youthful." All of these are written with beautiful simplicity and are filled with illustrations that show how wonderfully easy his principles are to apply.—AWM

**WALKING IN WISDOM** by William E. Mouser Jr. (InterVarsity, paper, 169 pp., \$4.95) This book will be of particular interest to Sunday School teachers and members who recently studied Proverbs in the Bible Book Series. The author, pastor of Believ-

ers' Bible Church in Lufkin, Tex., digs deeply into the proverbs, in a search for understanding and application. He gives clear pointers on how to unravel the figurative language and how to understand the poetic parallelism. He begins the 13 chapters with the definition of a proverb and closes with sample meditations. In between, he has chapters such as Cerebral Cartoons; Emblematic Parallelisms; Your Hair is Like a Flock of Goats: Similes & Metaphors; and Houses That Talk: Metonymies. The colorful leaves on the cover infer that studying Proverbs, treasury of wisdom, is like taking a walk through the splendor of autumn's woods.—AWM

### The Baptist Record

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Box 530

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Don McGregor Editor

Tim Nicholas Associate Editor

Anne McWilliams Editorial Associate

Official Journal of

The Mississippi Baptist Convention

James Yates

President

Earl Kelly

Executive Secretary-Treasurer

The Baptist Building

Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Marcus

Finch, Meridian, chairman; Odie Henderson,

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James Jackson, Columbia; Robert H. Jackson,

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# Time capsule filled with memorabilia

By Craig Bird

NASHVILLE, Tenn. (BP) — A solid copper "time capsule", more than 300 people from all across the United States, and the mayor of Nashville took part in the site dedication for the new Southern Baptist Convention Building.

The ceremony launching the \$3 million structure, which will house seven national SBC agencies, was held during the annual Fall meeting of the SBC Executive Committee which meant executive secretaries and editors from 34 state Baptist conventions were on hand along with numerous agency employees.

The copper box, which will be water-tight when sealed, was the focal point of the evening as representatives of the seven agencies placed historically significant items in the box. The time capsule will be placed in the cornerstone of the building.

Included was a piece of granite from the old Memphis civic auditorium where the Southern Baptist Convention was meeting in 1925 when the Cooperative Program (the SBC's unified giving program) was adopted and named, the names (on microfiche) of all registered messengers who attended the 1983 SBC meeting in Pittsburgh, names and pictures of

trustees and employees of the agencies, and copies of literature of the agencies. A video tape of the dedication will also be included.

Nashville Mayor Richard Fulton welcomed the building as an addition to the city's major rehabilitation of its downtown area. The SBC building, and the adjacent Baptist Sunday School Board, will anchor one end of a landscaped, four-lane street while a new convention center/hotel complex will anchor the other.

Those placing items in the time capsule were: Harold C. Bennett, executive secretary-treasurer of the Executive Committee; A. R. Fagan, executive director-treasurer of the Stewardship Commission; Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., representing the Seminary External Education Division of the six SBC seminaries; Hollis E. Johnson III, executive secretary-treasurer of the Southern Baptist Foundation; Lynn E. May Jr., executive director-treasurer of the Historical Commission; Foy Valentine, executive director, Christian Life Commission; and Arthur L. Walker Jr., executive director-treasurer of the Education Commission.

James T. Draper Jr., pastor of First Church, Euless, Tex. and president of the Southern Baptist Convention gave the prayer of dedication.

Later in the Executive Committee meeting Rodney Landes, chairman of the SBC Building Construction Committee reported the committee had contracted with Rentenbach Engineering Company of Knoxville, Tenn., and its wholly owned subsidiary, Engineers-Constructors Inc. to act as general contractor/construction manager for the project.

Groundwork was to begin the first week of October with completion estimated for January 1985. Landes said negotiations are underway to sell the present SBC building for approximately \$2 million. He also noted changes had been made in the plans of the building to bring construction costs into line with the appropriations authorized by the SBC in Pittsburgh last June. The convention approved \$4.5 million in capital needs funds in the 1984-85 budget and another \$3.5 million in 1985-86.

(Bird is Baptist Press feature editor.)

## Conservative churches

(Continued from page 1)

sions and evangelism soon fall."

He also called for a "return of the denomination to the local churches" and warned against what he called a "tranquil centralization of the Southern Baptist Convention."

In a question and answer session, Patterson declined the mantle of national leader of conservatives, and said from the beginning the movement he represents has been "deliberately leaderless."

Patterson told the participants at the meeting he sees no great possibility of a split in the denomination. "It's absolutely possible, but I would be the most surprised person in the SBC if it occurred. We are going to work this thing through."

"It will take more years of struggle. We've got to work out something that will be representative and fair so we are not forced to support something that is morally unconscionable to us. We will still have to support some things we don't like but not those things which are tragically and deeply wrong at the heart of our faith."

On Sept. 9 Pressler and Russell Kaemmerling, editor of the independent Southern Baptist Advocate, met in Lynchburg with some of the same people who are discussing the new association.

At that earlier meeting, both Pressler and Kaemmerling predicted the election of a president from their camp in Kansas City, Mo., next June, an action they said would "reflect the demise of the stranglehold of liberalism on the convention."

Kaemmerling later told the Religious Herald, a small group of persons present suggested Homer Lindsay Jr., Charles Stanley, and Ed Young as acceptable candidates. He could not recall if the Virginians or the visiting Texans called the names.

Lindsay is pastor of First Church, Jacksonville, Fla.; Stanley, pastor of First Church, Atlanta; and Young, pastor of Second Church, Houston, Tex.

Pressler said he expected "God to place the mantle on one of these three just before the Convention as in years past."

Kaemmerling said he and Pressler were in Virginia primarily to bring Pressler's daughter to Randolph-Macon Woman's College where she has enrolled, but "stopped along the way to visit with friends."

In talking with the Herald, Kaemmerling said one of the main agenda items for the inerrancy faction is the removal of James M. Dunn as executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C. He said the main reason is Dunn's opposition to the constitutional amendment on prayer in the public schools and Dunn's referral to President Reagan as a "demagogue."

"We cannot have an agency head who constantly humiliates the Convention," said Kaemmerling.

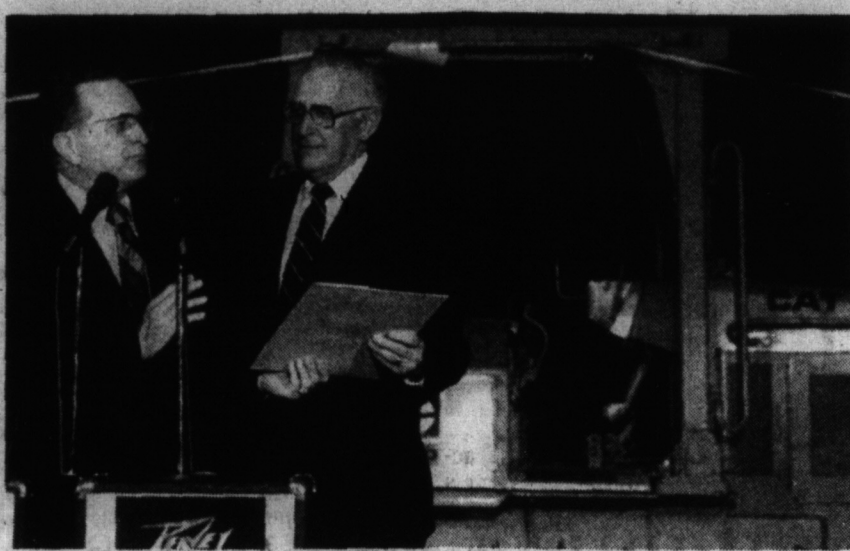
The Texan further charged Dunn is an embarrassment to the denomination because of his association with television producer Norman Lear and the organization, People for the American Way.

(Miller edits the Religious Herald.)

Science is a first-rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor.—O. W. Holmes.

The world is good-natured to people who are good-natured.—Thackeray.

The mind ought sometimes to be amused that it may the better return to thought and to itself.—Phaedrus.



Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, had his hands full at the site dedication for the new SBC building in Nashville, Tenn. He was one of seven agency heads who placed boxes of historical material in a solid copper "time capsule." Earlier he received a "non-legal" deed to the property from Sunday School Board President Grady Cothen. The Sunday School Board is donating the land for the building and the proper legal documents will be executed later. (Baptist Press photo by David Haywood.)

## Lull follows nights in basements in Lebanon

(Continued from page 1)

the seminary is located, have been closer to the most recent fighting than their colleagues in West Beirut, Graham said. Their town is just across a valley from the residences of the president of Lebanon and the American ambassador to Lebanon.

Missionary Frances Fuller, from Wynne, Ark., who directs the Arab Baptist Publication Center in Monrovia, told Graham none of the national staff had been able to come to work for several days before the truce. "Some of them, such as translators, are doing their work at home as much as possible," Graham said.

He cited Jerryies Delleh "who is working furiously on preparing the text of MasterLife notebooks" in Arabic for the first MasterLife seminar to be held in the Middle East Nov. 7-12 in Nicosia, Cyprus. Seventy participants from Egypt, Morocco, Syria, Lebanon, Israel, Gaza, and Yemen are expected.

Missionaries are frustrated because fighting has delayed the opening of all schools, including those which their own children attend, as well as the seminary and Beirut Baptist School in the western part of the city.

But fighting has opened a ministry for several churches able to accommodate refugees, Graham said. "One in a suburb of Beirut—the Badaro Street (Baptist) Church—has had as many as 40 to 50 people sleeping in its basement at night."

Missionary Jim Bethea, from Memphis, Tenn., who returned from the states with his family to West Beirut on

Sept. 1, told of sharing a witness with Lebanese friends, who asked, "Why have you come back?"

"We want to share with you the peace that God gives," he answered. (Webb writes for the Foreign Mission Board.)

## State Baptists give in Sept. \$1,213,558

Mississippi Baptists recorded a Cooperative Program income of \$1,213,558 for September, bringing the nine month total in 1983 to \$11,275,335, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

Gifts to the unified budget plan in September dropped below those of September a year ago. Last year, September gifts totaled \$1,301,167, or \$87,609 more than this year.

However, for the first three quarters of the year, 1983 gifts are only \$27,915 below the estimated pro rata budget of \$1,303,250. The total 1983 budget is \$15,071,000.

Eight of the nine months of 1983 brought in gifts to the Cooperative Program of more than a million dollars. Only May gifts of \$961,739 were a lesser amount.

Worry never robs tomorrow of its sorrow; it only saps today of its strength.

## James Draper disavows support for parallel state conventions

By Craig Bird

NASHVILLE, Tenn. (BP) — An effort to form an "association of conservative churches" in Virginia has not received encouragement from James T. Draper Jr.

Draper, president of the Southern Baptist Convention and pastor of First Baptist Church in Euless, Texas, said a group which met in Lynchburg, Va. Sept. 26 had contacted him and requested he send a letter of congratulations or greetings when they met to discuss forming a new association.

Arthur B. Ballard Jr., pastor of Old Forest Road Baptist Church in Lynchburg and host and spokesman for the group, read Draper's letter, which was described as "congratulating the group on their plan to form the new association."

"I was misinformed," Draper said. "They told me they had been in touch with Dr. (Robert) Baker (retired professor of church history at Southwestern Seminary in Fort Worth) to be sure they were following proper procedures."

"My letter, which I tried to word very carefully, merely affirmed that they were following historic Baptist principals in the right of churches to form an association."

"I completely disavow any implication that I am encouraging the establishment of parallel state conventions," he stressed.

Draper indicated some of the misunderstanding may have been over the use of the word "association." He took the word to mean a local, usually city-wide, organization of churches. However the Virginia convention is known as the Baptist General Association of Virginia.

Ballard agreed that Draper's letter had a narrow scope. "He merely endorsed our freedom to form an association," Ballard said. He added that he did not see the new organization as a parallel state convention and while it had some statewide programs in mind, "I don't know of any association that does not address

statewide issues."

"Anytime you make a move that is new some people see it as a split," Ballard told Baptist Press in a later phone interview. "But all we are doing is moving within the framework of Baptist history and giving conservative preachers a new awareness of expression within Virginia Baptist circles."

"The historical significance of this is that no one has ever gotten an organization together for this purpose within the guidelines of Baptist policy."

As of Sept. 30, Ballard said 11 churches had indicated they would join and four more would be deciding in the next week. The churches are scattered all across Virginia but Ballard said the aim was not another state convention but a "means of allowing us to work within the system — as you know many of us started on the outside."

(Bird is Baptist Press feature editor.)

## New members

(Continued from page 1)

Resource person for the conference will be Glenn Smith of the Growth Section, Church Training Department, Baptist Sunday School Board.

The conference will be held Oct. 24 at Calvary Church, Tupelo, 10 a.m. to 1:45. Registration is required at \$5 per church represented. Write Robin Nichols, Church Training Department, Box 530, Jackson, Miss., 39205. Deadline is Oct. 18. The fee includes lunch.

## Outcast now leads

SANTA MARTA, Honduras — As the only Christians in their community in Honduras, Jorge Matamores and his family had been considered outcasts. But thanks to a food-for-work project planned by the Baptist church where they are members, he now is respected as a community leader. The project was designed to meet the hunger needs caused by a severe drought in the southern region of Honduras and also to construct a schoolhouse. Men worked to put up the building, earning food for their families, and the community saw the caring concern of a group of Christians.

## MBMC declines comment on status of pinup nurse

A week after allegations that one of their employees posed nude in Playboy magazine, officials at the Mississippi Baptist Medical Center declined to make a statement by press time other than that "the matter is under investigation."

The November issue of the girly magazine has a photo of an unclothed woman identified as a nurse in a Jackson hospital's intensive care unit. Some amateur detective phoned a Jackson radio station and claimed the woman worked at Mississippi Baptist Medical Center and that the name used in the magazine was not her real name.

No one at the hospital would confirm or deny whether the woman works at Baptist, or what the hospital's reaction would be.

Money in the bank is like toothpaste in the tube — easy to take out, hard to put back.

The controversy was heightened by the secular press which gave the story top billing. WLBT-TV channel 3 in Jackson interrupted a soap opera and displayed the photo in question for several seconds over the air. Station officials said it was an accident.

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## Clarke College notes 75 years of service

(Continued from page 1)

early 70's. As a group during those years they had made several record albums and had been much in demand as a gospel group.

Ron Kirkland then took the stand to reflect on the past and look to the future of Clarke. A moment of silent prayer was observed for those who had helped establish the college and kept it alive through many tough years. Kirkland then announced that a pledge of \$25,000 had been made the previous week toward the construction of a new student center on the campus. He challenged alumni to lend support, both fi-

nancially and as good will ambassadors from the college.

The session closed as Clark Adams, chairman of the Division of Fine Arts, led a 50-plus member alumni choir in the Hallelujah Chorus from Handel's Messiah.

Following lunch, alumni met together for "Singspiration" and held class meetings.

Criticism is a study by which men grow important and formidable at very small expense.—Samuel Johnson.

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## Holloway will speak at banquet for librarians



Holloway

The twelfth annual Mississippi Baptist Church Media Library Workshop will be held at Harrisburg Baptist Church, Tupelo, Oct. 21-22.

The banquet speaker will be Ida Nelle Holloway, Nashville editor, teacher, and former foreign missionary. Mrs. Holloway has a B.A. degree from Ouachita Baptist University, an M.R.E. from Southwestern Seminary, and a master's degree in education from Middle Tennessee State University. Broadman has published five books that she wrote—*When All the Bridges Are Down*; *Punching Holes in Darkness*; *To Teach a Child*; *Loneliness, the Untapped Resource*; and *Lance and Laura Learn about Honesty*. She and her husband, Ernest, were missionaries to Japan for 16 years.

Conferences will include "Beginning Classification and Cataloging," led by Jane Watson; "How to Process and Maintain Audio Visuals," by Kathy Sylvest; and "Book Repair," by Peggy Tacon.

Jane Watson lives at Little Rock, Ark. Her library experience includes being an approved worker of the Arkansas Baptist State Convention and a special worker with the Church Media Library Department, Baptist Sunday School Board. She holds a B.S. degree in home economics from Northwestern State at Natchitoches, La., and in library science from Northeast Louisiana University, Monroe. Her husband, Jewell Watson, is an associate professor at the University of Arkansas.

Kathy Sylvest of Pineville, La., is



Tacon

media services assistant and librarian for the Louisiana Baptist Convention. She holds a B.A. degree in social work from Southeastern Louisiana University and M.R.E. degree from New Orleans Seminary.

Peggy (Mrs. Frederic) Tacon of Mobile, Ala., is media center director at Dauphin Way Baptist Church, Mobile, and is an approved special media-library worker for the Alabama Baptist Convention. She went to college at Judson in Alabama.

Other conferences and their leaders will be "Advanced Classification and Cataloging," Jacquelyn Anderson; "A Church Media Library at Work," James Rose; and "Promotional Ideas and Techniques," Keith Mee. Rose, Mee, and Miss Anderson are all on the staff of the Church Media Library Department, Baptist Sunday School Board, Nashville, Tenn.

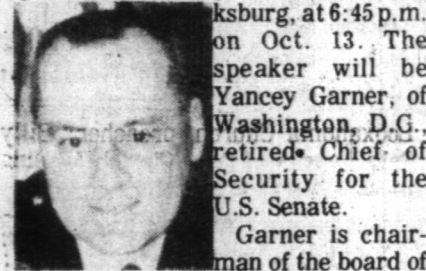
The Trace-Inn, Highway 6 West, Tupelo, is the convention motel. A block of rooms has been reserved until Oct. 7.

(Reservations for the banquet should be made with Larry Salter, consultant, Sunday School Department, Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205, and should be sent, with the money, by Oct. 14).

The workshop is for all workers in church media libraries. It will begin at 1 p.m. Oct. 21, and conclude at noon, Oct. 22, according to Mrs. Margaret Perkins of Columbus, president of the Mississippi Media Library Organization.

## Banquet will give prison ministry info

The Good News Mission, a Warren County jail ministry, will hold a banquet at First Baptist Church, Vicksburg, at 6:45 p.m. on Oct. 13. The speaker will be Yancey Garner, of Washington, D.C., retired Chief of Security for the U.S. Senate.



Garner

Garner is chairman of the board of Good News Mission, a national organization which ministers to prisoners by supplying jail and prison chaplains. He retired after 31 years with the Washington police force. "He states he placed countless numbers of people behind bars, but through his involvement with the jail and prison ministry has shown even more people how to find freedom in Christ," said Chaplain Dale Burrough of Vicksburg.

Burrough said that the public is welcome to attend the banquet, as its purpose is to tell residents of the area more about this ministry through the local jail.

"The prison chaplaincy performs a valuable service to Vicksburg and Warren County," Burrough pointed out. "It costs over \$30,000 a year to keep an individual imprisoned, and nationwide statistics show that 70% of the people released from jail wind up right back behind bars again, usually within one year of release. By contrast, 98% of the prisoners which the Good News Mission reaches and disciplines never get into trouble again, ever."

Following the banquet, a program of music and testimonies will be climaxed by Garner's address. Additional information and tickets may be obtained by calling Chaplain Winkie Findley at 636-8442 or Jim Ferguson 636-2269.

## 2,285 professions made during Taiwan campaign

TAIPEI, Taiwan (BP)—Some 2,285 persons—one for every five Taiwanese Baptist—made professions of faith in a two-week evangelistic blitz in Taiwan.

Taiwanese Baptists and Southern Baptist missionaries were joined by 106 Missouri Baptists in the campaigns that completed a three-year partnership.

The Missouri team concentrated its efforts in the north and east parts of Taiwan in citywide crusades and local churches Sept. 7-11, then moved to the south and central parts of the island Sept. 14-18.

Church revivals accounted for 1,513 conversions while 546 came in eight citywide crusades and another 225 from visits in homes, on the streets, in parks, and in prisons.

Missionary press representative Martha Cohen called the results of the campaign "better than anybody anticipated." Total Taiwanese Baptist membership is just about 11,000.

A concerted media blitz helped prepare the island for the campaigns.

## Workshop concerns teen alcoholics

A three weekend workshop on teenage alcoholism will be presented at William Carey College, Hattiesburg, beginning Oct. 14.

The workshop, which carries three hours credit in sociology or psychology, will be entitled "Teens and Alcoholism: Recognition and Rehabilitation," and will be taught by Jim Johnson of Hattiesburg and Chuck Bagley of Laurel.

The workshop will help concerned persons identify the teen drinker and present the rehabilitative process as it deals with the drinker, his family, and his school and work.

A place may be reserved by phoning the dean of continuing education at 582-5051, extension 237.

## Mississippi Baptist Activities

- Oct. 9 World Hunger Day (CAC Emphasis)
- Oct. 10 Associational Acteens Planning Group Training; FBC, Batesville; 6:30-8:30 p.m. (WMU)
- Oct. 11 Associational Acteens Planning Group Training; FBC, Kosciusko; 6:30-8:30 p.m. (WMU)
- Oct. 13 Associational Acteens Planning Group Training; FBC, Laurel; 6:30-8:30 p.m. (WMU)
- Oct. 15 Associational Acteens Planning Group Training; FBC, Gulfport; 10:30 a.m.-12:30 p.m. (WMU)

## Second meeting: PAC infighting continues

(Continued from page 1)

tists in Birmingham know Southern Baptists are putting 75 to 80 percent of the money into the Baptist Joint Committee and have a third of the membership. And then the Baptist Joint Committee goes on record against voluntary prayer. . . .

BJCPA Executive Director James Dunn interrupted Smith to say the BJCPA has never opposed voluntary prayer, but is opposed to state mandated prayer, which it sees the prayer amendment as being. He added the perception the BJCPA is opposed to voluntary prayer is "fostered by politicians out for a vote, preachers out for an amen and journalists out for a headline."

"It has never been made clear that voluntary prayer has never been ruled out of the classrooms, and in fact cannot be ruled out," he added.

James Smith, executive director of the Southern Baptist Brotherhood Commission in Memphis, Tenn., asked what other issues "rank and file Southern Baptists are dissatisfied with the Baptist Joint Committee about. I haven't heard any criticism of their handling of ERISA (retirement) or the IRS, or about taxes on the salaries of foreign missionaries."

Currin admitted the "prayer thing is the main issue. . . ."

Much of the discussion concerned the function of the PAC. Russell Dilday Jr., president of Southwestern Seminary in Fort Worth, and immediate past PAC chairman, said research on the history of the PAC found "no reason for existence outside of being the mechanism by which Southern Baptists choose their representatives to serve with other Baptist bodies on the BJCPA."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said rules of the SBC "prohibit the allocation of Cooperative Program funds to an entity where trustees are not elected by the convention. So, therefore, the committee functions as a channel through which Cooperative Program funds can be sent to the Baptist Joint Committee."

Bennett added, according to SBC policies, the PAC is a standing committee, and thus is entitled to only one meeting per year. "If a second meeting is wanted, the standing committee must receive special approval from the Executive Committee."

Several committee members indicated a request for additional meetings would be opposed.

Jimmy R. Allen, president of the SBC Radio and Television Commission, said he thinks the current system "works well" with the PAC "a unit of the Baptist Joint Committee. I don't think we have any meetings to have. I do not believe we are subject to the call of the chairman (to meet)," he said. "If we feel we need to meet, then we need to go back to the convention and tell them we need a committee and not a joint committee."

The controversy concerning sending of two letters to the U.S. Senate Judiciary Committee also was discussed.

Shortly after his election, Currin sent a letter to Sen. Strom Thurmond, R-S.C., in support of the school prayer amendment. He identified himself as chairman of the PAC, said he supported the prayer amendment and included a copy of a resolution passed at the 1982 annual meeting in support of the amendment.

Almost immediately, another letter to which 12 of the 14 remaining members names were affixed, was sent. The second letter said Currin spoke only for himself and the signers supported the testimony of John Baker, BJCPA general counsel, opposing the amendment. Draper declined to sign and Albert Lee Smith was unavailable.

Even the letter became controversial as two—William G. Tanner, presi-

dent of the SBC Home Mission Board, and James Smith—said they were out of the country when the letter was circulated. The names of both men were added by associates at their agencies.

In addition, Tanner said he did not agree with part of the letter, noting he voted for the 1982 resolution on school prayer. He added he did not vote his conscience when BJCPA trustees unanimously adopted the stand opposing the amendment during their March 1982 board meeting.

Dilday told the September meeting he intended the letter to "correct the misconception the chairman spoke for the committee. That was the first purpose and I felt strongly about it." The second purpose, he said, was to "indicate there had been other resolutions. . . ."

During the discussion, James Smith told Currin: "I think it was unfortunate you were selected as chairman. . . . it was unfair to you. It was unfortunate you felt you had to address this issue before you had had a chance to meet with the committee."

R. Gene Puckett, editor of the *Biblical Recorder*, newsjournal of the Baptist State Convention of North Carolina, and chairman of the BJCPA, introduced a means to prohibit any statement which "in any way utilizes the name of this committee reflecting a position of the committee. . . . until the complete text has been verified and confirmed by every member. . . ."

The motion died when R. Keith Parks, president of the Foreign Mission Board said: "I don't know if we are constituted to do business."

The PAC has 15 members, 10 of whom are specified in SBC bylaws: the president of the convention, the executive secretary-treasurer of the Executive Committee, and the executive officer or staff representative of the Foreign Mission Board, Home Mission Board, Christian Life Commission, Brotherhood Commission, and Women's Missionary Union. In addition, at least two other agency executives may serve.

Current members are Draper, Bennett, Parks, Tanner, James Smith, Foy Valentine (CLC) Carolyn Weatherford (WMU), Allen, and Dilday. At-large members are Currin, Albert Lee Smith, Donald Brewer of Chicago, Donald Aiesi of Greenville, S.C., and Puckett.

(Martin is Baptist Press news editor.)

## Training to be offered in conducting radio/TV programs

Training is planned Nov. 1 on "How to Conduct Radio/TV Programs in Your Church." The session will take place in the Baptist Building in Jackson, 9 a.m. to 3 p.m.

Guest speakers will be Frank Pollard, Earl Kelly, and Clarence Vogel. Pollard is president of Golden Gate Seminary and host of "At Home With the Bible," the radio and television program. Pollard is former pastor of First Church, Jackson.

## Commission deals with hunger, alcohol, drugs

By Tim Fields

NASHVILLE, Tenn. (BP)—New education and action initiatives on world hunger and alcohol, new plans to deal with gambling, and an expanded communications program were approved by members of the Southern Baptist Christian Life Commission during their annual meeting.

The development of new resources for the observance of World Hunger Day was authorized, including the promotion of a 16mm film and videotapes on hunger and additional initiatives related to hunger.

Members also approved the development of "alcohol and other drugs" awareness resources for children, a 1984 summer conference on alcohol and drug abuse prevention, production of a videotape on alcohol education, and development of new resources for local churches in dealing with liquor-by-the-drink legislation, local option elections, and liquor advertising.

Commission members also approved the reorganization and expansion of the agency's communications program effective Jan. 1, electing David Wilkinson as director of news and information services and approving a new job title for Tim Fields, director of communications.

Wilkinson, 29, will direct the news and information services and will be editor of a monthly Christians ethics publication.

Fields, who has directed the commission's total communications program since 1980, will be director of product development.

## Seminar will tell of TelNet

NASHVILLE — "Telecommunications for Churches" will be the topic of a Church Program Training Center to be held at the Sunday School Board Jan. 25-27, 1984.

The three-day seminar is designed for church leaders interested in learning more about Baptist TelNet, the board's satellite telecommunications network to be launched in late spring 1984.

Sessions will focus on administering BTN in a church, training leadership and integrating BTN into church programs. Samples of BTN tapes will be shown.

A registration fee of \$45 should be mailed to Church Program Training Center, Box 24001, Nashville, Tenn., 37203. More information may be obtained by calling 615-251-2294.

Oh! it is excellent to have a giant's strength; but it is tyrannous to use it like a giant.—Shakespeare.

Everything has been thought of before, but the difficulty is to think of it again.—Goethe

## Mississippians visit Russia

(Continued from page 1)

The awesome silence which filled the building when an 80-year-old pastor knelt reverently behind his pulpit.

Loving hands reaching through the masses to shake the hand of a Western Christian.

Offering bags stuffed with gifts that were not tax deductible.

The oft-expressed need for fellowship with Baptists in the rest of the world. And the haunting words of one pastor, "The Church must exist in fellowship or it doesn't exist at all."

The prayer requests of numerous young people desiring educational opportunities beyond their reach.

The conviction of some that their Christian growth is nurtured by adversity.

The expression on the face of a lovely pastor's wife as she stood silently watching the visitors' bus drive out of sight.

Young people kneeling at the front of the church, accepting Christ as Savior even though they fully understood the cost of discipleship.

## Clarke students hear Holdens

Oct. 1-6 was designated as Missions Emphasis Week at Clarke College, Newton. In charge of daily sessions were Greg and Wanda Holden of Crawfordville, Ga.

He served as a Missionary Journeyman in Vietnam from 1973-1975. The Holdens most recently served as church planters in the Philippines.

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# Canton celebrating 140th anniversary

Louis F. Smith, pastor, and the Anniversary Committee of First Church, Canton, have announced that a series of special programs and events will take place during October and on the first Sunday in November, to celebrate the 140th birthday of the church.

Sunday, Oct. 16, a drama, "Beginnings—1843," will be presented, and a harpist from the Jackson Symphony will play. On Sunday, Oct. 23, Walter Shurden, Baptist historian on the faculty of Mercer University, will speak; a brass quartet from the Jackson Symphony will perform; and a drama, "World War II—Centennial," will be presented.

Sunday, Oct. 30, will bring a drama,

**Toxiah (Pontotoc):** Oct. 30; homecoming; Billy Davis, former pastor, to preach the 11 a.m. message; dinner on the grounds; afternoon program at 1:30.

**Willow Grove, Collins:** homecoming; Oct. 9; Roy Raddin, missions director, Washington County, and a former pastor, to deliver the morning message; dinner on the grounds; special recognition and special music in afternoon service; all offerings of day to go to fund for new education buildings; Billy Purser, pastor.

**New Hope, Monticello:** Oct. 9; homecoming; Sunday School at 10 a.m.; morning worship at 11, with former pastor, Robert Jones, as guest speaker; lunch served at noon; afternoon song service.

**Briarwood Church, Meridian:** homecoming; Oct. 16; Sunday School at 9:45 a.m.; worship service at 10:45 a.m. with special music; dinner on the ground at noon; Thomas J. Wood, pastor.

**Clear Branch (Rankin):** Oct. 9; worship at 11 a.m.; James Whittington, former pastor, guest speaker; following dinner on the grounds will be music by "The Messengers;" Roger Lee, pastor.

**Shelton, Moselle:** Oct. 2; former pastor Paul Z. Ball will be speaker for the 11 a.m. service; David Howard in charge of music; lunch on the grounds; Lane and Jo Anne Bryant will present a song service in the afternoon; G. W. Smith is pastor.

**Holly Springs (Marion):** Oct. 9; homecoming; Jerry Davidson, former pastor there, now pastor in Ogden, Fla., to preach at 11 a.m.; dinner on grounds; special music in afternoon.

"Family Life, FBC," and violinists of the Jackson Symphony as musical guests in the morning, and a "Festival of Praise" by the Sanctuary Choir in the evening.

Sunday, Nov. 6, Earl Kelly, executive secretary, Mississippi Baptist Convention Board, will deliver the message at 10:30 a.m. for the 140th anniversary celebration service in the Family Life Center. This will follow a drama, "Committed to the Future."

It was in the fall of 1843 that 14 men and women met with John W. Buie to organize a church. These became the charter members of First Baptist Church, Canton. Buie, who served as advisor, had come 25 miles from Mound Bluff in southwest Madison County, a day's journey at that time.

Today there is only one member, Cynthia Cain Profilet, who is a direct descendant of one of the founders. She is the granddaughter, four times great, of Lucy Kendrick Dinkins, charter member. Mrs. Profilet's son, Ben, is a member of the Sunday School.

The church lot was deeded by John N. Montgomery in 1850. The old building of 1853 was made of "hewn sills and corner posts, cypress weatherboarding and flooring, and the church bell hung high in that steeple." In 1918, when the present brick sanctuary was constructed, "the old building was carefully taken down and moved, with the bell, to six miles west of Canton to Ricks Chapel," according to a history written by E. A. Howell for the centennial observance in 1943. For the centennial, Oct. 31, 1983, P. I. Lindsey, Baptist Record editor, gave a special message.

On June 15, 1947, the North Canton Mission Sunday School was started, with services under large oak trees.

On Oct. 28, 1956, the church dedicated a new education building. The late Catherine Marshall (Mrs. Peter Marshall), who had lived in the Presbyterian Manse in Canton as a child, was the speaker.

The sanctuary was remodelled in 1972 and a family life center finished in 1981. On July 3, 1983, the church was declared free of debt.

Mary Brown White, who has written a history of the church, 1943-83, said, "During these 140 years there have been many dedicated and devout ministers and members. Two men, John Wilson Maxwell and George Smith-Vaniz, served a combined total of 72 years as director of the Sunday School." Maxwell served 1870-1910 and Smith-Vaniz served, 1914-1946.

The church now has over 950 members.



ECRU CHURCH, ECRU, recently held a Girls In Action and Royal Ambassador recognition service. The theme was "The Light Of The World." The church presented badges to six GA's for completion of Mission Adventures: Kim Shettles, Michelle Ezell, Leslie Farris, Jody Speck, Tracy Dowdy, and Cindy Owens. The church then presented pins to nine RAs for completion of Lad books. The boys present were Robert Kidd, visitor, Stacy Simmons, Tim Mounce, Willie Mounce, Ney Gore, Greg Woods, Jeremy Wise, Scott McGee, Shawn Bigham, and John Willis. GA leaders are Mrs. Jannie Hamilton, Mrs. Helen Horton, and Mrs. Pam Simmons. The RA leader is Larry Bigham. The pastor is Charles Stubblefield.



BAYOU VIEW CHURCH, GULFPORT recently held ground breaking ceremonies, in anticipation of construction of a new sanctuary and education building. From left are Grover Stuart, Earl McNeese, Bill Shepherd, Buddy Slade, Harold Bacon, and Bryant Barnes, pastor.

## Jewish-Baptist dialogue is set for Little Switzerland

**LITTLE SWITZERLAND, N. C.**—The Middle East will be the focus of a regional dialogue between Jews and Baptists scheduled Oct. 17-20 at Wildacres Retreat near Little Switzerland in North Carolina's Blue Ridge Mountains.

The Jewish-Baptist Colloquium on the Middle East is being sponsored by the Anti-Defamation League of B'Nai B'rith and the Interfaith Witness Department of the Southern Baptist Home Mission Board.

Participants will hear papers by three Baptists and three Jews who will

discuss political, personal and theological perspectives on the current Middle East situation, and how these issues affect Baptist-Jewish relationships.

"Our department sponsors events like this because we view dialogue as a kind of witness," said Glenn Igleheart, director of the SBC Home Mission Board's Interfaith Witness Department. "Since we define dialogue as a two-way conversation about faith, it is the most direct kind of witness possible."

## Names in the News

Glade Church, Laurel, will on Oct. 9 ordain Clifford Guthrie and Dale Herington as newly elected deacons. The church will have a question time that afternoon at 3 and ordain the men at the 7 p.m. service.

Eugene L. Roberts of Brookhaven has announced that he will retire Dec. 31, 1983, as director of missions for Copiah-Lincoln Baptist Association, a position which he has held for 18 1/2 years. He went there from the pastorate of the D'Lo Church. Roberts is a native of Alabama. He has served pastorates in Louisiana, Alabama, Texas, and Mississippi.

Mrs. R. O. Mallory, 83, has retired as treasurer of Sabougla Church, Calhoun County, after 29 years of service in that position, and as Sunday School teacher, after having taught 43 years. She will be assistant teacher for the older ladies' class this year.

Clary Church, Rankin County, ordained Ronnie Sullivan on Sept. 25, as a deacon. Kent Shirley, pastor, preached. H. D. Sullivan, the candidate's father, led the ordination prayer, and Ford Rushing, his father-in-law, led the benediction. Jimmie Abernathy, chairman of deacons, presented the certification of ordination and a Bible from the church. The Adult Choir presented special music. "Deck" Davis gave the council's report.

MEMPHIS—Robert Gordon, an assistant vice president at Baptist Memorial Hospital for two years, has been promoted to vice president. The 30-year-old Gordon has been at the

hospital since 1977, when he started a one-year administrative residency. He received a bachelor's degree from the University of Kentucky and master's from Washington University in St. Louis.

Betty J. Wilkins Tupper, 40, wife of E. Frank Tupper, associate professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Ky., died Sept. 25, in Louisville after a lengthy illness. Funeral services were held Sept. 27, at Louisville's Crescent Hill Baptist Church, with burial in Cave Hill Cemetery. Mrs. Tupper was a native of Houston, Miss., and a 1963 graduate of Mississippi College. In addition to her husband, she is survived by two children, Elgin Frank, III, 13, and Elizabeth Michelle, 9; and her parents, Mr. and Mrs. O. M. Wilkins of Houston, Miss. Tupper has taught on the Southern Seminary faculty since 1973. He also is a native of Mississippi (Greenwood) and is a 1962 graduate of Mississippi College.

DALLAS (BP)—Roger W. Hall, vice president for estate planning at Southwest Baptist University, Bolivar, Mo., has been elected treasurer of the 2.2 million-member Baptist General Convention of Texas. He succeeds Jay L. Skaggs, who retires in December after 12 years in the position. Hall received his bachelor's degree in accounting from Southwest Missouri State University in 1966 and holds a master of divinity degree from Midwestern Baptist Theological Seminary, Kansas City, Mo.

## Revival Dates

**Antioch (Lowndes):** Oct. 9-12; David Spencer, pastor, First, Long Beach, preaching; Charlie Farrar, minister of music, Kolola Springs, leading the music; services 11 a.m. and 7 p.m., Sunday; 11:45 a.m. and 7 p.m., Mon.-Wed.; Jimmy Harrington, pastor.

**McCall Creek Church, McCall Creek:** weekend revival; Oct. 7-9; J. C. Graves, pastor, Hamburg Church, speaker; David Derrick, leading the singing; Charlotte Griffin, pianist; dinner at church on Sunday; W. E. Derrick of Wesson, interim pastor.

**New Hope (Leake):** Oct. 9-12; Max Jones, pastor of Highland, Crystal Springs, evangelist; Sunday, also homecoming, to have 11 a.m. and 7

p.m. services with a noon meal at the church; week night services at 7; James H. Young Jr., pastor; David Pickel, music director.

**Wildwood, Laurel:** evangelist, Perry Neal, Oct. 23-26; Billy Murphy, pastor.

**Macedonia, Hattiesburg:** Oct. 9-12; Sunday at 11 a.m., Mon.-Wed. at 7:30 p.m.; Danny Berry, pastor of Bethany, Prentiss, evangelist; music directed by Robert Bolling, minister of music at Macedonia; Gerald Aultman, pastor.

**Days (Northwest):** Oct. 16-21; homecoming, Oct. 16; dinner on the grounds; services each evening at 7:30; Milton Thornton, pastor, Looxahoma Church, preacher; Billy Selby, pastor of Days Church, leading music.

## THE VILLAGE VIEW

FROM  
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## Gifts of Honor and Memory August 26 - September 25

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Siloam Baptist Church  
Ida E. Ingram  
Bud Threlkeld  
Mr. & Mrs. C.G. Cryder  
Mrs. H. M. Threlkeld  
Mr. & Mrs. J. W. Young, Jr.  
Luther Tierce  
Mrs. Marjorie McGarrh  
Preston Turnage  
Mr. & Mrs. Roscoe Smith  
Sister of Mr. Elmo Umberger  
Mrs. Lottie Whittington  
J. Walton VanDevender  
Mr. & Mrs. J. W. Williams  
E. M. VanLandingham  
Roger Alford  
E. V. VanLandingham  
Mr. & Mrs. Larry Bright  
Robert Vining  
Mr. & Mrs. Tom Farish  
Buford E. Waggoner  
Forest Baptist Church  
Mr. & Mrs. Frank H. Jones  
Mr. & Mrs. William Huff  
Mrs. Clotel Waits  
Mr. & Mrs. Robert D. Thames  
A. C. Watkins  
Hampton Collier

Mrs. A. C. Watkins  
Hampton Collier  
Mrs. Claude Weeks  
Mrs. Sadie T. Finley  
Mrs. Bruce Welch  
Mrs. Amanda Forbes  
Bruce Welch  
Mr. & Mrs. Thomas D. Faust, Jr.  
Joe Whitaker  
Mrs. Reba J. Leigh  
James Whittington  
Ida E. Ingram  
William Wayne Whittington  
Mr. & Mrs. A. E. Harrington  
Mrs. Peggy Shuckrow  
Mrs. Edgar (Glady's) Wicks, Sr.  
Mr. & Mrs. Glenn Crowe  
Emmett Williams  
Mrs. W. B. Ranson  
Willard A. Williams  
Mrs. Eleanor Lipsey  
Mrs. Annie Wood  
Mrs. Norene West  
Mr. & Mrs. Truett Helms  
Mr. & Mrs. Eddie Helms & Sonny  
Mr. & Mrs. Terry Biffle & Boys  
Mr. & Mrs. Ed Stanford  
Mrs. Hazel Spraberry  
GIFTS OF HONOR  
Mr. & Mrs. Willie Stann Fuller  
Mr. & Mrs. Roy F. Cotton, Jr.  
Mrs. Twyle Gresham  
Joy Sunday School Class  
Mr. & Mrs. B. F. Pettit  
Mr. & Mrs. R. M. Graham  
Tom Wiley  
Ashland Baptist Church



Plenty of hamburgers and "tug of war" were the order of the day for "Play Day" on the India Nunnery Campus recently.



## Parks challenges SBC to be as big spiritually as in size

RICHMOND, Va. (BP) — It's time "to stop talking about how doctrinally correct we are and how heretical others are" and start being Christ's followers, Foreign Mission Board President R. Keith Parks said.

As 11 new members joined the board, Parks said both the board and its staff "must be available to God to challenge the Southern Baptist Convention to rise up to be as big spiritually as we are numerically."

Parks said, "we as trustees no longer have the option to be controlled by personal preferences, individual viewpoints, petty jealousies, minor issues, divisive concerns. We are not here to represent a particular point of view nor to try to force conformity. We are here to get caught up in God's eternal plan for the ages."

Citing the urgency of the world task, he said: "Let's allow the Spirit of God to give us vision and to lay out challenges that will catch us up with such excitement that we will not have time to quarrel about differences, or to struggle with semantic variation or to be the suspicious questioner of anyone who differs with us on some point of doctrine."

Southern Baptists are losing an in-depth understanding of missions, he said. "This, combined with greater

variety and intensity of other pressures and demands, creates a danger of causing our commitment to missions to shift from an internal conviction to an external creed."

Parks observed, "we are still at a time in Southern Baptist life where the vast majority of Southern Baptists recognize this agency has its program biblically rooted. . . . They find in what is happening here a common meeting place where the majority of Southern Baptists are in agreement."

"Let us rise to the challenge of capturing the attention and enthusiasm of our convention to give itself unreservedly without distraction to the Bold Mission Thrust that we talk about."

## Denton equal access bill clears Senate committee

By Larry Chesser

WASHINGTON (BP)—Equal access legislation has been approved by the Senate Judiciary Committee but the measure is expected to face competition from a version disregarded by the panel when it reaches the Senate floor.

By an 11-4 vote, the panel approved a new version of S. 1059 sponsored by Sen. Jeremiah Denton, R-Ala., which would bar public elementary and secondary schools from denying equal access to students or groups to students that "seek to engage in voluntary extracurricular activities that include prayer or religious speech" during non-instructional periods.

On the Senate floor a bill (S. 815) sponsored by Sen. Mark O. Hatfield, R-Ore., is expected to be offered as a substitute if Denton's measure is considered. Unlike Denton's bill, Hatfield's proposal would apply only to secondary school students, barring public secondary schools which generally allowed groups of students to meet during noninstructional periods from discriminating "against any meeting of students on the basis of the

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.—Henry Ward Beecher.

Bold Mission Thrust is the denomination's effort to share the gospel with all people of the world by the year 2000.

At the September meeting the board took further steps toward this objective by voting to enter its 101st mission field, Fiji in the South Pacific, and appointing 13 new missionaries and reappointing five who formerly worked overseas. Two special project medical couples also were employed.

With these additions, the board has added 302 persons to its missionary force this year, running slightly ahead of last year's record appointment pace at this point. A total of 406 missionaries were named in 1982.

## Woolmarket breaks ground

By Larry Chesser

religious content of the speech at such a meeting."

During the Judiciary Committee session, Sen. Charles McC. Mathias, R-Md., questioned the need for equal access legislation, contending the bill is unnecessary if what is contemplated by it is constitutional.

Delaware Sen. Joseph R. Biden, ranking Democrat on the panel, said some form of equal access is necessary to "diminish the ability of the demagogues among us, politicians and preachers alike," to use school prayer as an issue. Biden, who voted to report out the Denton bill, said he would support the Hatfield version if it is offered on the Senate floor.

Beyond limiting its scope to secondary school students, the Hatfield bill also differs from the Denton measure by assuring that student religious groups using school facilities are student-initiated and student-controlled and by protecting against the spending of public funds to support student religious activities, according to Baptist Joint Committee on Public Affairs general counsel John W. Baker.

"Because Hatfield's bill does fully protect the equal access of student religious groups to the use of school facilities and yet protects against the infringement of the separation of church and state, it is much preferable to Denton's," Baker said.

(Chesser writes for the Baptist Joint Committee.)

## Devotional

### The revolutionary disciple

By David W. Spencer, pastor, First, Long Beach

What do you remember most about Simon the Zealot? The Bible tells us little about him. His name simply appears in the listing of Jesus' disciples. Perhaps the key that unlocks the mystery surrounding Simon is the phrase "the Zealot."

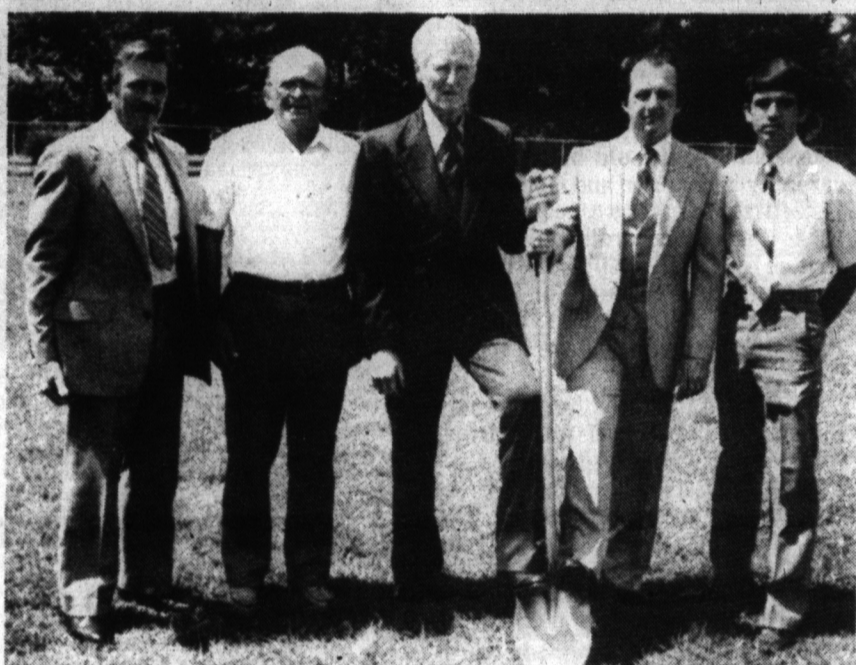
This phrase identifies him as a member of the first century Jewish revolutionary party intent on setting the Jews free from Roman influence.

In the days of Jesus and just afterwards, the Zealots furiously carried out their missions. Their hatred for Romans and Roman sympathizers (especially tax collectors) was well known. With their daggers hidden among their long flowing robes, the Zealots carried out murder and assassinations in the streets. You may remember that it was the Zealots who fled to Masada during the Roman war and held out for two years. All of this tells us that Simon was a vigorous, enthusiastic, patriotic man prone to violence.

There was another revolution going on during those times. It was the "Jesus Revolution." Jesus' name, his power, and his influence were spreading. Many believed that he would be the leader to run the Romans out. Jesus had different ideas. The only foreign power Jesus was interested in destroying was sin. He wanted a kingdom built in the hearts and lives of those who followed him. Others talked about social change but Jesus was doing something about it, one person at a time.

Simon the Zealot was caught between the Zealot Revolution and the Jesus Revolution. His experiences with the Zealots may have proved disheartening. His nation was not headed for freedom but for violence, bloodshed, and destruction. Then Simon met Jesus, a man who was actually changing things for the better. He watched people leave Jesus with their lives revolutionized! This zealous man became Jesus' disciple. God's kingdom has a place for enthusiastic people!

Probably the greatest test of Simon's commitment to Jesus came the day that Matthew Levi, the tax collector, joined the group of disciples! With his life revolutionized by Jesus, Simon was able to welcome his old enemy into the fellowship. This is the kind of revolutionary change that Jesus can still bring about.



Woolmarket breaks ground

Woolmarket Church broke ground Sept. 18 for a new building. The building will consist of 23 classrooms, kitchen, game room, and gymnasium. Shown breaking ground are, left to right: Rudy Hurst, Benny Douglas, John Sherman, Pastor Donnie Guy, and Dennis Boyette. These four men make up the building committee.

In July of this year the church voted to enter the "Together We Build" program with a goal set at \$175,000. By the end of August, the church had secured, in commitments, a total of \$212,000, more than enough to complete the work. In the last year, Woolmarket has more than doubled its Sunday School membership. The church is on Lorraine Road in Harrison County. The scheduled completion date for the building is January, 1984.

Burt Self has been called as minister of education and evangelism at the Clarksdale Church.

Mt. Olive Church, Meridian, has called Ron Mercer as pastor. He attended Clarke College, Mississippi College, and New Orleans Seminary. He and his family live at Rt. 1, Box 503-M, Meridian. He had served Mt. Olive for seven months as interim pastor. The church gave a reception on Oct. 2 in honor of the Mercers and their three sons, Jeff, Scott, and Phil, after the morning service; also a noon meal was served.

Herbert Eichelberger has moved to the pastorate of Yockanookany Church, Attala County, from Leake Association.

Lonnie Baxter has accepted the pastorate of County Line Church, Attala County. He moved there from Alabama.

Randall Lindsay has resigned as pastor of New Salem (Attala) and has accepted the pastorate of Lyon (River-side).

## Dallas Baptist College gets \$2.5 million

DALLAS (BP)—Dallas Baptist College has received an anonymous gift of land and cash that will provide \$2.5 million over nine years to pay off a debt to the Baptist General Convention of Texas.

Several other institutions, including the Southern Baptist Home and Foreign Mission Boards, will also benefit, Lynn Craft, president of the Baptist Foundation of Texas, said. Details of those gifts will be forthcoming.

The gift to DBC will enable the college to retire its debt to the Texas convention and help it avoid interest payments. The convention loaned the college \$2.5 million for 10 years in 1982 with the stipulation the first five years would be interest free and the second five years also interest free if the school could raise \$5 million in endowment.

Details of the trust established for the college stipulate the school receive the earnings from \$2.5 million to make its debt payment, and if the money remains invested for 12 years, it will also net the school \$3.6 million for endowment.

President W. Marvin Watson said the college has finally erased its accumulated deficit that at one time totaled \$1.9 million.

## Bible Book

### Results of Christ's work

By Harry L. Lucenay, pastor, Temple, Hattiesburg  
Ephesians 2:1-22

God's measureless power is dedicated to the eternal miracles of working in dead lives to produce new creatures. Christ was made to have absolute authority over every order and form of rule and power, in this age and in every age that is to come. In the passage of scripture we study this week, Paul stacks up forms of expression to bring out the full force of God's might. Paul delighted to assure his readers that the full force of all heaven's power was ready to become operative in every trusting soul.

**The dead position without Christ (2:1-2).**—The idea of deadness suggests the sinner's alienation from God, the source of life, and emphasizes his utter helplessness to save himself. Men are dead in "trespasses and sins." To trespass is to take a false step, fall, or commit an offense. It suggests losing one's way (Isaiah 53:6). "Sin" is missing the mark or failure to measure up to God's standard.

This enslavement to evil is illustrated by three expressions. (1) Men walk in step with the world and out of tune with God. (2) Men respond to the will of the evil one as if they were attached to puppet strings to be manipulated for devilish purposes. (3) Men allow the natural appetites, uninhibited ideas, and physical urges to determine their conduct. Men know the bitter truth that sin kills innocence, ideals, and the will. The major difference between one sinner and another is the state of decay.

**The divine power of Christ (2:4-7).**—But God is near, able, vitally concerned and in his divine mercy and plenteous grace he makes victory possible. Salvation is not by works, not ritual, nor philanthropy, nor character but by the amazing grace of God. God's transforming touch removes the shackles of death, breaks the devil's chains, and brings life eternal. God is the sole author of change and this change is grounded in his boundless mercy and great love. "Ye are saved" translates a tense which saves salvation as an act completed in the past but continuous and permanent in its results.

Verse seven reveals one of God's greatest secrets. Out of unlikely, useless, and unattractive material he has fashioned new creatures. God will receive his highest joys in seeing these ransomed ones become rich in the qualities that befit Christians.

**The definite purpose of Christ (8:10).**—Man's small part in the transac-

tion of salvation is to respond to the movement of the Holy Spirit in his life. To be saved, man must throw himself wholly upon the Lord in simple, childlike trust. Grace is God's part. Faith is man's. Salvation is wholly the miraculous work of God, but the link that makes it operative in man is the simple trust he puts in Christ Jesus. There is no alternative plan.

Redemption means more than repair of the ravages and ruptures resulting from humanity's fall. It does not mean the restoration of Eden's innocence, but much more. It is the creation of a new man, which has previously existed only in the mind and purpose of God. This newly created individual stands fresh and quivering before his Creator. The result of God's workmanship (v. 10) is a harmonious, beautiful, exquisite, lovely creation—God's poem. The works done by these creations are unmistakable evidences of salvation. They are fruits that come as God's choice treasures. He reaps his choice dividends as saved souls produced good works.

**The delightful plan of Christ (11:22).**—Redeemed man is not left in lonely isolation but is brought into the family of God. Jew and Gentile become fellow Christians in the new fellowship. Paul refers again to the life of the Gentile separated from God. He had many gods, but not God. Then the blood of Christ brought a wonderful change into his life. Jew and Gentile together in one sacred relationship in Christ formed the recreated material out of which God constructed his church. All walls and fences and barriers and veils were broken down and removed by Jesus.

Christ died to create peace. In uniting sinners to God and reconciling the enmity set up by sin, Christ brings all men together. This peace connotes well-being and security at every level. The Trinity brings this peace to bear. God the Father puts all saved men in one family. God the Spirit surrounds, animates, leads, inspires, and penetrates the believer. God the Son comes as Savior and Lord.

Finally, Paul leaves the privileges and speaks of responsibilities. Each Christian has a specific position in accomplishing God's eternal purpose. Each believer is actually built into the structure. The Christian has an eternal foundation stone in Christ Jesus. Every person is carefully placed in God's structure. Each is equally important, equally privileged, and equally obligated. Each person must work with diligence, care, and skill to

## Uniform

### The motive: God's love

By Clarence H. Cutrell, Jackson  
Hosea 11:1-4,8; 14:4-7; 1 John 4:8-9

A young seminarian at home for Christmas holidays was visiting with his grandmother. Following a custom of many years, she was sitting out on the porch rocking and reading her Bible. When the grandson inquired as to what she had just read she replied, "The wonderful promise of Hebrews 13:5, 'I will never leave thee nor forsake thee.'" The young preacher said, "Grandmother, I have just learned that that statement can be correctly translated, 'I will never, never, never, never leave thee.'" With a look of surprise peace in her face she stated, "Son, once is enough for me."

But some, lacking in faith, must be told repeatedly of God's love for them. This God has done with long suffering and patience. And perhaps nowhere more poignantly than in the life and oracles of the prophet Hosea.

**1. Love persistent (Hosea 11:1-4,8).** Although man's problem of sin has made him an unlikely and unworthy object of forgiveness and redemption, God's love for man moved him to provide for the salvation of each one who would return to him in repentance and faith. Israel was called out of Egypt, land of bondage and death, fed, clothed and protected by Jehovah and eventually brought into the land of promise flowing with milk and honey. But were they thankful? Were they faithful to their God? Not in the least. Repeatedly they rebelled and went after the Baalim. So often did they do this that God said through Hosea, "My people are bent on backsliding."

They were so undeserving of his love that even God gave serious consideration to their complete destruction. Had any man been so treated he would have responded with immediate revenge. But God is not man; he is God. And God is love. He did not plan man's redemption because man deserved or merited it. He simply loved him and wanted him to live forever with God. This is why salvation is by grace through faith, not of works. Page H. Kelley in *Review and Expositor*, Vol. LXXII, No. 4, p. 465, states, "The predominant theme that runs through these chapters (Hos. 11-14) is the unwearied, persistent, and ultimately triumphant

love of God for his people."

**1. Love providential (Hos. 14:4-7).** God's love moves him to receive his returning people with open arms, forgiving them freely and restoring them to sweet fellowship. But his love prompts him to do for them far more; he provides life for them. And this is truly the good life without any reference to material possessions. It is available to rich and poor alike.

It is interesting to note that God does not say, "I will send the dew," but, "I will be as the dew." As the dew brings life to the plant world, so is God the bread of life, the source of life, to the believer. But he does not bring us to life only to let us perish as the grass which is in the fields today and in the oven tomorrow. He provides daily sustenance, for his people shall grow as the lily, which is a bulbous perennial with life in itself but, to a degree, dependent upon cultivation. Neither is the life of the believer ephemeral, as the lily might lead one to believe. It is strong, sturdy, resistant to storms and stresses, like the deeply rooted cedars of Lebanon.

Moreover, the life which God provides causes his people to be beautified, attractive, influential. His branches will spread (like a live oak perhaps?) so that the peoples of the world will seek out its shade and shelter. His beauty shall be as the olive tree which has a certain physical attraction in itself, but its multiplicity of products, food, wood, oil, and others, enables it to contribute a sense of good health and well being to all who come to share in them. And their personal attraction will be the mystic, aromatic wood of the cedars of Lebanon. Verse seven gives a series of four figures of speech which give additional illustrations of the forgoing thoughts.

**3. Love productive (1 John 4:8-9).** Since God is love, those who come to him in trusting faith not only become the beneficiaries of this indescribable and immeasurable love, but they actually receive the ability to love God and to love man with the same kind of unselfish, sacrificial devotion. Thus, the love of God becomes productive in the life of the believer who reaches out to share with others so that the circle of believers expands. In a day when there is so much animosity and hurt, lost people everywhere need to hear a cheery voice saying, "Hello, neighbor. God loves you and I love you. Can we help you?"

## Life and Work

### God's champion

By Larry W. Fields, pastor, Harrisburg, Tupelo  
1 Samuel 17:8,32-33,37,45-47,50

One of the most popular Bible stories for all ages is the account in 1 Samuel of the confrontation between the lad, David, and the giant, Goliath. It demonstrates how right can win over wrong despite tremendous odds. It also teaches that God will equip his children to meet and overcome any great crisis. David, a true champion, demonstrates a courageous and victorious faith, which leads to a great victory for God's people.

The Philistines, those persistent pests to the southwest, were a constant threat to the security of Israel. On this occasion, the two armies faced each other at the valley of Elah and were at a military stalemate.

**I. The fearful challenge of Goliath (1 Sam. 17:8)**

The Philistines had a champion warrior. Goliath, who stood nine and one-half feet tall, must have been an awesome figure. The description of this soldier and his armor helps us understand why Saul and his army were dismayed and frightened at his presence and his challenge.

There was a Greek custom, which is still practiced by Bedouin Arab tribes today, where in the place of total armed conflict, two individuals, one from each side, would fight a duel with the army of the loser being subject to the army of the winner.

Goliath taunted and ridiculed Saul and the armies of Israel for a solid month. He cursed Jehovah God but no one from the Israelites, even Saul or his son, Jonathan, was willing to face the giant.

We also face our Goliaths today. It can be a moral or spiritual crisis. It is much easier to stand with God's people and ask, "Why doesn't somebody do something?" instead of saying, "Here am I Lord, send me."

**II. The courageous response of David (1 Sam. 17:32-33; 37)**

David, only a lad, arrives at the battlefield at the direction of his father, Jesse of Bethlehem, to bring provisions to his older brothers and to get a progress report on the battle. He quickly observed the fear and depression on the faces of the Israelites as Goliath delivered his daily taunts and ridicule from the enemy side. He was filled with righteous indignation at the boldness of the pagan champion and disappointed at the total lack of faith by Saul and his army.

Despite the sarcastic rebuke from his brothers, David stated he would be willing to face the Philistine. Saul was relieved to find a volunteer but

shocked to observe that he was only a boy. Because of the obvious mismatch, Saul was ready to send David back to his father's sheep when David informed the king that Goliath would not be the first formidable foe he had faced.

He had successfully defended his sheep against ravaging wild animals. With primitive weapons and physical strength, he killed the bear and the lion. He was confident, not so much in his own ability, but in continued help from the Lord. It was not his own powers and strength which led to victory, but rather the intervention of the Lord. As a result, this two-legged beast who threatened the flock of God was no greater threat than the fierce four-legged animals.

Like David, we can find strength to face present trials by recalling past victories God has given or by observing the victories of others.

**III. The great victory of the Lord (1 Sam. 17:45-47; 50)**

Reluctantly, Saul allowed David to represent Israel against Goliath. He tried to persuade David to wear his armor, but David was too small for it and he did not feel worthy to wear the armor. This reminds us that we cannot fight our own moral and spiritual battles with another person's spiritual equipment. We must use our own resources as God gives us strength. David did not need Saul's fancy equipment. All he needed was his shepherd's club and sling.

Goliath bellowed at the fact that a boy with a stick had come to fight him as a champion. David did not wilt under these insults but firmly replied that he had not come in his own strength but in the power of the Almighty God. David proclaimed that God would deliver the Philistine into his hands. The victory would prove beyond a doubt that God was in control.

The battle was over almost before it began. David did not allow the giant to get close. He took a stone from his bag, put it in his sling, and let it fly. It struck Goliath with such force that he fell unconscious to the ground. He then decapitated the giant with his own sword.

David prevailed over Goliath. The Philistines were put to rout. The victory belonged to the Lord. Herschel Hobbs has said, "The battlefields may change from the military to the spiritual arena. Evil forces may boast and blaspheme. Timid Christians may lose the battle by default. One dedicated person plus God continues to be a majority."